14: Tamai--96 [22] J-2 (1896) 1896 Formosan Aborigines
116, 435, 823, 822 Chin-hoan

The Tschinwans are extremely greedy. The objects they covet most are any article with a red color and articles made of metal. For that reason they value coins highly but paper money has no meaning to them.

17: Norbeck--17 (no date) 1950 Formosan Aborigines
773, 823, 782 Atayal

[MC: For the myth about the flood which formed the configuration of the landscape and of the offering of the chief's daughter, see category 539.]

34: Del Re--33-34 U-4 (no date) No Date Formosan Aborigines
116, 784, 562, 823, 226, 793 Yami

"So great is the importance attributed to the visit of the flying fish, that during this period fishermen are required to observe a large number of prescriptive taboos, as well as others connected with the numerous rituals observed during the actual ceremonies. These are summed up in the following commandments:---'When you go fishing, do not look down into the water.' 'Do not spit into the sea: spit into the air so that your spittle may fall upon the sea like rain.' 'Do not cast stones into the sea' ---and many others of a like nature. Another important taboo connected with the sea and most stringently enforced at this time, is that no woman shall touch or have anything to do with the flying-fish ceremony, or approach close to, much less enter, the sea. It would appear that this is related to the early creation myth in which a pregnant woman by enter-[34]ing the sea was the cause of the great flood which covered the island and destroyed all life upon it. (11)"

11. See Legand of Imulud, AYL, p. 92 lines 1 ff.

34: Del Re--47 U-4 (no date) No Date Formosan-Aborigines
823,796

"It seems that the natives, believing that large fish cause storms, instituted an annual ceremony of pacification in which only youths and girls take part, since the original couple changed into fish were also young."